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ABSTRACT

This syllabus is for a one semester course in the history of Imperial China, a study of the development of the world's oldest civilization still in existence. Emphasis is placed upon the cultural as well as the political and economic development of China until 1644. Major topics in the course outline are: 1) The Origins and Geography of China; 2) The Legendary Hsia and the First Historic Dynasty, The Shang; 3) The Chou-Period of the Spring and Autumn and the Period of the Warring States; 4) The Sages and Philosophies of China; 5) The Ch'in and the Foundation of the Empire; 6) The Han--Age of Imperialism; 7) The Period of Disunion; 8) The Sui and T'ang Dynasties--Reunited China; 9) Golden Age of Chinese Culture; 10) The Late Imperial Age--Disunion and the Sung Monarchy; 11) Nomad Invaders--The Mongols; and, 12) The Return of a Chinese House--The Ming. Historical events and rulers are discussed in each of these chronological periods as well as cultural developments in literature, philosophy, fine arts, and social classes. The basic objectives and teaching methodology of the course are stated; a list of curriculum materials is also given. Textbooks include: CHINA by H. Kublin; CHINA: SELECTED READINGS by H. Kublin; A SHORT HISTORY OF THE CHINESE PEOPLE by L. C. Goodrich; and RISE AND SPLENDOUR OF THE CHINESE EMPIRE by R. Groussett. SO 001 200 describes a related course in Modern Chinese History. (Author/JSB)

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CHINESE-RUSSIAN STUDY CENTER
Toledo Public Schools
Toledo, Ohio

Syllabus for use in Imperial Chinese History
as prepared by Carol Husum, 1969-1970

SD 001 201

Frank Dick, Superintendent of Schools
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INTRODUCTION

In this one semester course in the history of Imperial China, students are able to study the development of the world's oldest civilization still in existence. Emphasis is placed upon the cultural as well as the political and economic development of China until 1644, the year of the Manchu domination of China. This date was chosen to separate the study of imperial and modern China as it was the beginning of imperial decline and the change of Chinese culture as a result of Western penetration. As students are learning not only about the history of an ancient civilization, but also about the development of a way of life very different from that in the Western world; the course is organized to promote an understanding of the ideas, policies, and historical trends which make China unique, to show also the universility of man in spite of his differences, and to demonstrate the need for mutual understanding.

OBJECTIVES

The basic behaviorial objectives of the study of this period are:

1. An understanding of the geography of China and the influence of geography upon China's historical development.
2. A knowledge of the traditions and legends of ancient China and their significance throughout the course of China's history.
3. An awareness of the diversity of the Chinese people and the ability of the Chinese to absorb foreign cultures while retaining their own identity.
4. An understanding of the historical development and the major dynasties of China.
5. An understanding of the religions, philosophical beliefs and customs of the Chinese people.
6. An appreciation for Chinese literature and art.
7. A knowledge of important people in China's history and the understanding of them as human beings affected by and influencing the world in which they lived.
8. A knowledge that the China of today rests upon the foundations of Imperial China.
9. A knowledge of the influence China had upon the rest of the world and the world's influence upon Chinese culture.

METHODOLOGY

The main methods and techniques used are a combination of lecture and student discussion with provision made for using visual aids, guest lecturers, and student panels or seminars. The course is designed so that the students will be active in the learning situation rather than passive participants in the classroom. To stimulate this the students are required to do a semester project of their own choosing capitalizing on their own particular skills and interests. In addition, extra curricular activities emphasizing the culture of China such as the celebration of Chinese holidays and the preparation of authentic Chinese dinners add to the study of Imperial China as a course in understanding people rather than mere facts and figures.

MATERIALS

The basic texts used in the course are:

CHINA by Hyman Kublin; Houghton Mifflin, 1968.

CHINA: SELECTED READINGS by Hyman Kublin; Houghton Mifflin, 1968.

A SHORT HISTORY OF THE CHINESE PEOPLE by L. C. Goodrich; Harper, 1959.

RISE AND SPLENDOUR OF THE CHINESE EMPIRE by René Groussett; University of California, 1968.

Supplementary materials which I found to be of value are:

SOURCES OF CHINESE TRADITION, Volumes I and II by William Theodore DeBary; Columbia University Press, 1960.

THE ESSENCE OF CHINA by Dunn Li; Van Nostrand, 1967.

ANTHOLOGY OF CHINESE LITERATURE translated by Arthur Waley; Grove, 1965.

CHINA by C. P. Fitzgerald; Praeger, 1961.

EAST ASIA: THE GREAT TRADITION by Edwin O. Reischauer; Houghton Mifflin

HORIZON HISTORY OF CHINA; American Heritage Books.

HORIZON ARTS OF CHINA: American Heritage Books.

In addition to the basic texts, students are required to use the Center library for further research and study on specified topics. A bibliography prepared by the Center is available for further information concerning materials used in this course.

COURSE CONTENT

In attempting to study two thousand years of history in one semester, the teacher has considerable latitude in selecting those topics which he chooses to emphasize. Obviously, there is a great deal which cannot be treated in depth. The opportunity is just as great, however, to select that which is interesting and meaningful to the particular class. Therefore, the course is revised periodically in the light of classroom experience and the following topics are offered as suggestions rather than a rigid outline of study.

Major topics to be considered:

1. THE ORIGINS AND GEOGRAPHY OF CHINA

This period is devoted to an examination of the knowledge which we have of the origins and development of ancient civilization in China. Much of this material is theoretical and all historians and anthropologists do not agree. Therefore, the opportunity is taken at this beginning to discuss history as interpretation and subject to the knowledge available, and that historical material is subject to change in the light of new information and new investigation. Opportunity is taken at the beginning to discuss the physical characteristics of China - the part geography played in the isolation of China, the size and diversity of China's terrain, soil, climate, and crops with it's resulting effect of the manner and style of living in each era. It is also important to discuss at this time the rivers of China and the ways in which these rivers have shaped China's history and life, not only by providing transportation and communication systems, but also the results of the many floods which have taken place in China. Recognition should be made at this time, that the Chinese are not all alike, that foreign barbarian tribes and areas have been incorporated and assimilated into China but differences in these people and areas still remain. Food production and famine have been traditional problems for the Chinese people.

Students interested in archaeology or anthorpology will find an excellent opportunity to study the origins of the Chinese people in greater depth.

2. THE LEGENDARY HSIA AND THE FIRST HISTORIC DYNASTY, THE SHANG

According to the ancient legends the Hsia was the first dynasty of China. As of the present time no historical evidence has proved the actual existence of this dynasty. However, the historic Shang was thought to be purely legendary until 1902 when excavations at Anyang revealed the existence of the Shang capital. By studying the information which arose from these excavations; the students will realize that the Shang developed a high level of civilization with skilled artisans, a system of writing, a highly developed city government, and a fairly stable calendar. The Shang oracle bones (which later came to be used for medicinal purposes) eventually led to the discovery of the Shang capital at Anyang. Perhaps the discovery which will prove the existence of the Hsia will yet take place.

From ancient times the Chinese have been interested in recording their history. While these early accounts are a mixture of legend and history and thus are not always reliable sources of information, they make interesting reading and provide insight into the mind of the ancient Chinese. The legends of Pan K'u, Yao and Shun, the dragon, and the phoenix are a few among China's mythical heritage. Developing in connection with the myths of China is the idea that China is the land "under heaven" and philosophical concepts such as the theory of yin and yang which played an important role in Chinese thought and tradition.

Surprisingly the development of China was similar to the development of civilization in the United States and Canada in that both were the expansion of a race of pioneers in which the struggle of a laboring people was waged against the forces of nature and semi-nomadic population. China of the Shang period might also be compared to that of Rome. The last Shang emperor Chou Hsin has left behind him the reputation of a Chinese Nero, the product

of a refind, sumptuous and corrupt court and an example of an already decadent civilization.

There are many pictures and explanations of the art and artifacts of the Shang dynasty which would be of interest to the students.

3. THE CHOU - PERIOD OF THE SPRING AND AUTUMN AND THE PERIOD OF THE WARRING STATES

The farmer soldiers who founded the Chou deposed the Shang around 1100 B. C. (There is disagreement among historians concerning the dates of the Chou period.) Although the dynasty lasted until 221 B.C. making it the longest dynasty in Chinese history, the nation disintegrated into feudal states with the Chou rulers retaining only nominal control.

The Chou dynasty is separated into three time periods, the Early Chou Period, circa 1100-722 B.C., the middle Chou or Period of the Spring and Autumn 722-481 B.C., the Late Chou or Period of the Warring States 481-221 B.C. Although the Chou rulers themselves contributed little to the history of their times, life in China was constantly changing during this period. Much of the early Chou period is legend. By the time of the Spring and Autumn, however, the recorded histories may be regarded as being fairly accurate. The Chou period is a study in feudalism and may be compared to Europe of the Middle Ages. The feudal states developed largely as a result of geographical factors as well as the breakdown of royal authority. Therefore the great regional units of China today were already present in the ancient period. There were fifteen major states - those which were classed as part of the "Middle Kingdom" and those which were regarded as much or less barbarous. Thus, from earliest times it was acceptance of Chinese culture rather than racial characteristics which determined the Chinese from the barbarian. The Spring and Autumn was a period of Chinese chivalry. Warriors had a code of honor and courtesy. The gentleman in peacetime had the same ideal of loyalty and fair dealing. This "religion of etiquette" was to form

the basis for the teachings of Confucius. Indeed, Confucius found the examples for his ideal society in the Period of the Spring and Autumn.

During the Period of the Warring States several great principalities emerged to struggle with each other to determine who was to unify China. The leaders of these principalities no longer worried about the royal figureheads of Chou and began to assume the royal title themselves. It was an age of mass warfare with whole populations killed and a reversion to cannibalism. New weapons and tactics made chivalrous warfare a thing of the past. The people of Ch'in were to profit by the ability to unify China. Strategically located, possessing a military and tough people, and having able and realistic leaders, the state of Ch'in was destined for victory.

4. THE SAGES AND PHILOSOPHIES OF CHINA

In spite of the decline of China into a collection of feudal states and the brutality of the period of Warring States, the Middle and Late Chou periods were to have a lasting influence upon the culture of the Far East. Often times of great political change are also times of the development of great philosophical and ethical thought. So it was in China. At first the aim of the sages and philosophers was political, an attempt to discover some principle of ideal government. The search led these great thinkers to speculations on the origins of the earth and the meaning of human existence.

Confucius, the Socrates of China, more than any other man influenced thought in China. Regarding himself as a transmitter rather than a creator, he taught that man should know himself in order to cultivate self-perfection. He preached that ritual and courtesy were the outward manifestations of purity of the heart.

Lao Tzu, of whom nothing is known positively, supposedly lived toward the end of the fifth century B.C. He is credited with founding Taoism, one of the three great religions of China, and advocating the renunciation of the decadent society and finding harmony or the way of Tao by a return

to primitive society or retreat from civilization. In order to unite himself with nature and associate with cosmic forces, the Taoist had to reject society and civilization. In reality, although Confucianism and Taoism, and later Buddhism, developed very different schools of thought, the individual in China combined in his personal life elements from all of these beliefs.

The Period of the Warring States was also the period of the "Hundred Schools" as each sage had his desciples and his own "school" and composed a cannon of his works. The "schools" arose in protest against the decaying government of the feudal lords. Besides Confucianism and Taosim, other philosophies which left an indellible imprint on the Chinese mind were the theories of Mo Tzu on Universal Love and the Legalist theory of government.

As these philosophies were concerned with the realm of human experience and as there are historical records of the Warring States, this is excellent opportunity to use source material to understand the culture of China and to compare the views of the ancients with those of modern man. The Book of Songs, which dealt with love, war, celebrations, and political satire, and the Confucian Classics, compiled by his desciples, which give insight into the personal relationships with Confucius believed would benefit the individual, the family, the community, and the country can be used as source material for the period. The doctrines of filial piety, the meaning of jen, the relations between ruler and ministers, family relationships, and relationships between members of the community had lasting effect upon China until the present day.

In addition to the source readings, there are filmstrips and movies on the Taoist and Confucian religions.

5. THE CH'IN AND THE FOUNDATION OF THE EMPIRE

The year 221 B.C. marked the end of the formative years of Chinese history. The Ch'in rulers founded the Chinese Empire which was to last for more than 2,000 years. The Ch'in dynasty, which lasted only from

221-206 B.C. had immeasurable impact on China. The Ch'in destroyed the feudal states and founded a centralized monarchy. Even though dynasties rose and fell, this centralized political ideal remained. The Ch'in were Legalists or Authoritarians who believed that man was intrinsically bad, and that severe laws were necessary to keep man "in line." The Legalists were not bound by tradition and believed in increasing the power and wealth of the State. It was the political and military machine adopted by the leaders of the state of Ch'in which brought about the downfall of the Chou and the rise of a new dynasty.

The history of China is the history of the evolution of Chinese civilization and not merely a succession of dynasties. However, there were definite "dynastic cycles" and Chinese history is usually organized in this manner.

In discussing the overthrow of a dynasty, one must understand the Chinese concept of the "mandate of heaven" and the belief that the emperor rules by this mandate only so long as he has God's will. Corruption, injustices, natural disasters are all indications that the mandate has been removed and pave the way for the "legitimate" overthrow of power.

It was the Chinese Caesar, Ch'in Shih Huang-ti and his minister Li Ssu who brought about the territorial, social, and intellectual unification of China. Ch'in Shih Huang-ti was not only a conqueror but an administor. He was responsible for the "burning of books in an attempt to rid China of the traditions of a past culture, and the standardization of written characters, laws, weights, and measures." He also protected China from barbarians by constructing the Great Wall of China. There are many legends of Chih Huang-ti among them his search for eternal life.

The type of government created by Ch'in Shih Huang-ti was suitable only to a strong ruler. The Empire he created was to last for twenty centuries, but the harshness of Legalism ended with Ch'in Shih Huang-ti.

Note: It will undoubtedly be necessary to discuss the use of names and titles in China as they are rather confusing. Reńe Grousset in Rise

and Splendour gives an explanation of the use of given names, reign titles, and temple names of the Chinese emperors. In addition, each had his dynasty name, i. e., "Ch'in" Shih Huang ti.

6. THE HAN - AGE OF IMPERIALISM

With the death of Ch'in Shih Huang-ti, there was a period of transition and a struggle for power. Hsiang Yu and Liu Pang were the two principal rivals and there are graphic accounts of their battle for power. Liu Pang, a soldier of fortune who had the "forehead of a dragon and a handsome beard," became emperor and profited by the efforts of thirty-seven generations of Ch'in. The empire which he founded lasted for four centuries and was so successful that the Chinese today still call themselves the "sons of Han." This peasant who became emperor never forgot the simplicity of his origins and shared the tastes of the soldiers rather than the Confucian literati.

The period of the Han dynasty was a time of great social and economic reform. The most famous historian of China, Ssu-ma Ch'ien, lived during this time and his histories have been studied in China not only for their historical value but also as literature. The complete works of Ssu-ma Ch'ien are available in English translation. The Han were excellent administrators and increased the power of China by undertaking conquests of the known parts of China, thus bringing about the Chinese equivalent of the Pax Romana. By controlling strategic points, the Han dominated the trading routes with India, Persia and the Mediterranean world, one of which was the famous Silk Road. The early contact with the Western world was never completely broken off during the coming years.

The Han also possessed some very picturesque figures in Chinese history. Besides Liu Pang and Ssu-ma Ch'ien who was interesting in his own right, some of the important or "interesting" people of the Han dynasty were the wife of Liu Pang, the Chinese Agrippina, the Empress Lu; the Emperor Han Wu-ti, the most outstanding figure of the dynasty; the usurper Wang Mang

who gained the throne for the fourteen years known as the interregnum; the Chinese envoy to the Hsiung-nu (huns) Chang Ch'ien; and the general Pan Chao.

The Han is known as the "imperial age of China." There were new developments enriched by contacts from the outside in science, art, literature, music, industry, and sport. Although "archivists" have been in China from earliest times, this is the first period of "historians." As a large amount of these writings have survived, it is possible to learn a great deal first hand about Han life and culture. C. G. Fitzgerald has an excellent selection on literature and religion and art of the Han period.

7. THE PERIOD OF DISUNION

For three hundred years under the Han, the people of China lived a relatively stable existence. In spite of upheavals the Han retained a continuity, maintained in part by the rising importance of the Confucian "scholar-bureaucrat." However, the discontent became so widespread that the Han dynasty was overthrown. The "Yellow Turbans," the forerunners of other secret revolutionary societies in China brought about the downfall of the Han. There followed five hundred years of political disunion with the three chief economic and political areas of China fighting for the throne - the Wei in the north and northwest, the Wu in the southeast and south, and the Shu or Shu Han in the west and southwest. It was a time in which princes and adventurers tried to restore the empire. The Wei eventually succeeded for a time because of their military-agricultural colonies, the enlargement of irrigated supply bases and the submitting of the enemy to prolonged starvation. Many changes occurred during this period of disunion. War and famine brought death and suffering and forced many to turn to banditry or to move elsewhere. Feudalism and sectionalism returned and there was increased merging and assimilation of Chinese and non-Chinese people. This was a transition from stability to anarchy. However, as in this period

of the infiltration of new ideas. This was the time in which the third great religion of China, Buddhism, appeared. In addition to the introduction of a new religious belief, Buddhism brought new influences in architecture and medicine, and new styles of literature.

Politically, the period of disunion is confusing. It is, however, important to study the culture of the period. The decline of government had an effect on the personal lives of the people. Although Confucianism was not abolished, the Confucian gentleman did not live by the rigid code of the past. Scholarship did survive, however. The Chinese became more knowledgeable about other areas of the world and composed works on geography and cartography. Writings were also done on such subjects as botany and alchemy. The Chinese in this period had developed skill in metallurgy and practical chemistry. There were advancements in mechanization by the use of the wheelbarrow and the water mill. Coal was also used during this period.

The Chinese contact with foreign peoples at this time caused many changes in the Chinese life style which affected life in China. For example, tea was introduced in China and had an effect on the habits and customs of the Chinese. The Chinese gave up the long gowns of chariot riding people in favor of the adoption of the costume worn by the nomads. The soldiers first adopted the belted tunic, trousers, and boots so that they could better resist their enemies. Men in civilian life did not adopt this mode of dress until the fourth century A. D.

There are many legends and folk tales which developed from this period. <u>The Romance of the Three Kingdoms</u> can be studied either as a novel or as a play of this age in history.

The Chinese, according to records, played games such as backgammon and chess, used kites, and were skilled in the making of pottery figurines.

In addition to tea, many other foods were introduced to China at this time such as the pomegranate, the chive, onion, broad bean, shallot. Many works are available on the life of the Chinese farmer and the dietary habits of the Chinese which could be used for further study.

8. THE SUI AND T'ANG DYNASTIES - REUNITED CHINA

The "dynasties" of the period of division were usually military dictators which rarely encompassed more than a few provinces. They never built up the stability and following which the Han emperors enjoyed. Many people in the West mistakenly assume that all dynasties were static and unchanging, following the same basic political system. A comparison might profitably be made of the changing nature of the British monarchy for example, to show that everyone who called himself "emperor" did not have the same privileges and powers.

Yang Chien succeeded in reuniting China and subduing the Turks. His son, Yang-ti, was a tempermental and unstable character who alternated between periods of great activity and depression. Yang-ti's love of luxury, his heavy taxation, his forced labor turned the people against him. He was murdered by his own bodyguard, thus ending the Sui dynasty. China seemed destined for another period of anarchy.

This was not to be. The man who set the course of Chinese civilization for the next three centuries was Li Shih-min, son of the Count of T'ang. His rise to success is a story of military daring and political intrigue. Called T'ai tsung the Great, he restored to China the power of the Han and subdued the foreign barbarians.

Although similar to the Han in accomplishments, there are nevertheless many significant differences between the two empires. For one thing, the T'ang founder was not regarded as a usurper to the throne as was the founder of the Han. The descendants of Li Shih-min had a prestige which the Han rulers never enjoyed.

Like the Han, the royal family of T'ang offered many examples of interesting and picturesque figures. T'ai tsung himself appeared to the Chinese as a man of destiny, the savior of society for whom no task seemed impossible and has become a legend in China. The Empress Wu is another figure, who had raised herself to power. Unlike other ambitious consorts seizing the authority of a weak ruler, Wu Tse t'ien had superior ability. Unscrupulous in her private life, she was a capable administrator and was known for her protection of the Buddhist religion. The romance of the Emperor Ming Huang and the beautiful Yang Kuei Fei which brought about the rebellion of An Lu Shan is another subject which has been well treated in Chinese History and literature. Yang Kuei Fei, the Marie Antoinette of China, has been immortalized in the poetry of Li Po and Tu Fu.

The T'ang period is one of the great creative periods of Chinese civilization although some historians feel that in many ways the T'ang merely imitated the men of Han. Nevertheless, the empire was the largest in the world at that date. Until the rebellion of An Lu-shan which weakened imperial authority and diminished the prestige of the throne, the empire was under the control of the central government. The highly organized civil service is one of the major accomplishments of the T'ang. These civil service officials were chosen by public examinations and left records which provide valuable information on the social and economic conditions of the times. There are also many records dealing with the organization of the government, the manner in which China was divided into districts, the system of punishments, land distribution, taxation, etc.

Trade and commerce flourished under the T'ang and never before in Chinese history had China been so open to foreigners. Travellers, merchants, and missionaries came from all over Asia to admire the Chinese civilization. The Japanese were particularly interested in Chinese civilization, especially the Buddhist priests who wanted to learn more about the faith they had

"borrowed from China." The Japanese monk, Ennin, has left his diary which gives us an eyewitness view of conditions of life and travel in China.

Along with trade and commerce, foreign religions entered China during this period. Zoroastrianism, with its ritual dancing, was introduced from Asia. Nestorian Christianity came, probably from Persia, and was called the Luminous Religion by the Chinese. The third to come to China was Manicheism whose most interesting contribution to Chinese society was made by its astronomer-priests. Judaism and Islam are known to have been in China during this period, but had little influence on the times. It should be remembered that the three great religions of China still exerted the greatest influence on the times.

During the last half of the T'ang dynasty, the empire was troubled by barbarian invasions along the frontiers, and rebellions from with in. The T'ang was a golden age in China and the fall of T'ang China brought the Early Imperial Age to an end.

9. THE GOLDEN AGE OF CHINESE CULTURE

The T'ang was truly a brilliant age for China. There was a richness to the literature, painting, sculpture, architecture, music, and dance.

Although poetry had long been enjoyed, the poetry of T'ang China was especially popular. Poets were honored by the general public and often received patronages from the court. The poets Wang Wei, Tu Fu, Li Po, and Po Chu-i are representatives of T'ang poetry at its zenith. The influence of Taoism and Buddhism is especially evident in the poems of this age.

The T'ang literature is also rich in the art of fiction. In fact, some literary critics believe that the T'ang were the first to practice consciously the art of fiction. The stories often teach a moral lesson and deal mainly with three subjects: the supernatural, love, and chivalry.

Popular recitation of Buddhist stories told in the vernacular was a source of popular short stories and were much different from the literary tales. Liu Wu-Chi in An Introduction to Chinese Literature explains the development of the short story. Many of the T'ang short stories have been reworked into novels and plays during later periods. There is a selection of five of these stories in Anthology of Chinese Literature. The demand for copies of these stories gave rise to the invention of block printing.

Although theatrical activities of the Chinese people went back to the beginning of their history, drama flourished in the magnificent court of the T'ang emperor Ming Huang. Singing and dancing played an important part in the drama and there was elaborate training for entertainers of all kinds.

Religion influenced the art and architecture of the T'ang. Buddhism especially influenced sculpture. Chinese pottery and porcelains were famous over a wide area. Although there are few remaining examples of T'ang painting, later Chinese critics highly praised the figure painting of the time.

10. THE LATE IMPERIAL AGE - DISUNION AND THE SUNG MONARCHY

The downfall of a Chinese dynasty is always followed by a struggle for power. After the fall of the T'ang, the empire was split into several warring states. This period was one of several critical points in Chinese history. Warfare was general, corruption was the rule rather than the exception, trade broke down, and famine, and floods brought anarchy to a great part of the country.

The third centralized empire of China differs in many respects from the empires of Han and T'ang. The reunion of Sung was one of policy, not of conquest. The nation was weary of war and aware of its cultural heritage. The founder of Sung Chao Kuang-yin was a general who had won distinction under the Emperor of the Later Chou (one of the states of the period of disunion after the T'ang). His army mutinied and forced him to accept the throne. He accepted on the conditions that the army would obey him

in all matters and do no harm to the imperial family, officers and ministers of the court. (This is the only incident like this in Chinese history but is similar to events in Roman history.) The new Emperor was obeyed and restored the civilian element to government, disbanding the army. The Sung emperor was widely respected and was easily able to unit the independent states of the empire. The Sung period marks another change in the character of Chinese government. The empire was not imperialistic. Indeed, just as clemency and conciliation were used to solve internal problems, they were also used to solve matters of foreign policy. There were opposing parties under the Sung, but arguments were conducted by the use of the pen rather than force. The Sung became more isolated than previous dynasties because of the power of the foreign tribes bordering China. However, the internal government became more efficient and better organized than before.

The Sung saw the economic experiments of the "socialist" Wang An-shih. His New Laws which received much opposition from the Conservatives were designed to raise the condition of the farmer, benefit agriculture and curb usury. Although modern in many of his ideas, he drew upon the ancient Ch'in dynasty for his inspiration. Sources of Chinese Tradition, Volume I has a section dealing with the issue of Wang An Shih's reforms.

The Sung was an age of intellectual activity. The literary tradition of the T'ang was continued, although the best writers, with the exception of Su Shih were essayist rather than poets. Another important group of writers were the encyclopedists. Other Sung writers treated such subjects as architecture, travel, and foreign commerce.

Scientific progress was evident under the Sung. In philosophy, the fusion of Buddhist, Taoist, and Confucianist thought formed the school of thought called Neo-Confucianism.

The Sung were not troubled by secret revolutionary societies, but they were troubled by foreign invasions which left a mark. The Sung eventually succumbed to the builders of the largest empire the world has ever known.

11. THE NOMAD INVADERS - THE MONGOLS

The Khitan, Tanguts, and Jurchen were among the tribes who had troubled the Sung domain. The tribe which conquered it, however, was the Mongol under the leadership of Temujin, or Genghis Khan.

The invasions of the north and its separation from the south for more than a century had lasting effect on China. In earlier dynasties, the south had not been so important. After the Sung, the rivalry between the northern and southern provinces was a feature of Chinese politics and even influenced literature and art.

Although Genghis Khan ranks among the world's greatest conquerors and called himself, "Ruler of the Universe," it was his grandson, Kublai, who defeated the last of the Southern Sung rulers and brought all of China under the Mongol yoke. It was the court of Kublai Khan which Marco Polo visited and admired.

It is difficult to obtain an unbiased opinion of the Mongols as eyewitness accounts of their conquests have only been written by their enemies. Much has been made of the Mongol war machine. The Mongols were also very astute in using the abilities of the people who they had conquered. Ye-liu Ch'u ts'ai, the Confucian philosopher who gave the Mongols their "sense of mission" is an example of this.

Genghis Khan was an able warrior and seems to have been a wise administrator. He was not far removed from the life of the steppes, however. His grandson and heir combined these qualities of strong military leader and shrewd statesman with the deliberate cultivation of his adopted civilization. He became the "son of heaven" and founded the Yuan dynasty.

China suffered from the years of warfare and the Mongol "yoke." All was not bad, however. The Travels of Marco Polo, the Venetian gives insight into this period indicating that in many areas the Mongols made improvements. The postal service, the system of imperial highways connecting China with

Persia and Russia and the increase of trade within such a large empire, the building of Khan-balik (later Peking), anti-famine policies, charitable relief programs for orphans and sick people, scientific advances and some degree of religious toleration indicate that the Mongols also left positive marks on China's civilization.

China of the Mongol period was more open to the West, and Marco Polo's tales increased European interest in China. Although Marco Polo was not the first Westerner to visit China, those who had gone previously were generally missionaries whose accounts of their travels lay buried in monasteries.

Writing continued in the Sung tradition and the drama became very popular. The writers were educated men who suffered from the suspension of the civil examinations and used the stage as a way to maintain their influence.

A Yuan novel which probably was written around the year 1368 when the Yuan dynasty was giving way to the Ming was The Men of the Marshes. This novel was based on the historical Sung Chiang and his band or robbers as well as on the legends which storytellers had developed about him for two hundred years. The original novel created by Shih Nai-an and Lo Kuan-chung developed for another two hundred years. Peal Buck has translated a shortened version of this novel under the title All Men Are Brothers.

12. THE RETURN OF A CHINESE HOUSE - THE MING

The world empire created by the Mongols needed a strong leader and dissolved after the death of Kublai. Even during his lifetime, the land travel over Asia decreased as there were rival khans who struggled for power.

The Ming was a period of restoration. The Ming dynasty is known for its achievements in many fields, government, colonization, public works, and especially literature and the fine arts.

As happened previously, there were several Chinese houses who hoped to take over the power of the Mongols. The man who succeeded in doing so was an orphan who became a Buddhist priest and later gave up monastic life to become a bandit. Called Chu Yüan-chang, he had an extraordinary ability to lead a humanity toward the people. Called the "pig Emperor" by Tamerlane because of his ugliness, Chu Yuan-chang sought to link China with her past. As the Sung were never able to rid Peking of the foreign barbarians, the Ming looked past the Sung to the times of Han and T'ang for models. The Ming emperor tried to bridge the gap which had developed between the south and the north in China to re-establish the mandarinate and to support the literary academies. The founder of the Ming also prescribed secret societies such as the White Lotus and sought to reunify China religiously as well as politically.

Initially the Ming were also interested in expansion. The series of naval expeditions conducted during the Yung-lo period have greatly interested historians. Scholars are unsure of the reasons for these expeditions or the explanation for stopping them. At any rate they were unique to China's history. They were not primarily military, although they used force on occasion. They traded, and explored lands that had been unknown previously. These ships sailed to the smaller kingdoms in southeast Asia and reached Africa and the Persian Gulf. Probably because of expense and opposition of the Confucian literati, China gave up her sea power and the expeditions were stopped. Had she maintained this naval supremacy perhaps the penetration of China by the Portuguese and other western countries would not have occured, and the course of Chinese history been entirely different.

Perhaps because of Japanese piracy and the penetration by the West, China of the Ming began to discourage contact with foreigners and to develop an attitude of superiority and self-sufficiency. The Portuguese and other western traders were not like the harmless Arab and Persian traders who

had dealt with China in the past. The Portuguese because of their plunder and looting made a poor first impression on the Chinese. The Chinese government of the Ming allowed the Portuguese to trade and establish a trading post at Macao. During this time, the trade was conducted on terms set by the Chinese. This was later to change under the Manchu when the Europeans forced China to agree to the "unequal treaties."

Until the introduction of the opium trade, the balance of trade had been favorable for China. Silk, porcelain, furniture, rugs, ivory, textiles, and spices were in demand in Europe and revolutionized tastes of the West.

Trade was not the only reason that westerners came to China. The role of the missionaries must not be underestimated. Francis Xavier, a Jesuit, pointed the way to China. Matteo Ricci, an Italian Jesuit, founded a missionary in Peking and became a friend of the emperor. Ricci adopted Chinese customs and urged others to learn about the history and culture of China. The Ming emperors were impressed by the knowledge of these missionaries; but despite their versatility, the Christians did not make much progress in changing the religious beliefs of the Chinese.

The Manchus were successful in bringing down the Ming empire, but as had happened many times in the past, the empire fell because of troubles within the Great Wall. The last Ming emperor was an educated but weak ruler who was influenced by the eunuchs. As often happened when the central government became weak, rebellions broke out through the countryside. The drama which took place in 1644 featuring Wu San-kuei, commander of the imperial army, Li Tzu-ch'eng an educated peasant who became a brigand and a rebel, and the Manchu invaders is a story of vengeance and intrigue which signified the end of the last native house to rule China for nearly three hundred years.

The Ming is considered the great age of the novel, one of the most famous being Monkey, the story of the travels of Hsuan-tsang, a Buddhist monk, who travelled in Asia in the seventh century. Many critics feel that the account was much more interesting in the original. In the arts, the Ming studied the works of Sung artists, and again some critics feel that the Ming suffer in comparison. The greatest art of the Ming was ceramics. Indeed, Groussett says in Rise and Splendour of the Chinese Empire that ceramics became a branch of painting and pottery competed with the silk scroll in drawing from the brush of the Ming painter his customary themes of delicate feminine forms, butterflies, birds, and flowers.

In addition to the themes already discussed, there are many topics which enrich the study of Imperial China and serve to create a better understanding of the Chinese people. As literature, philosophy, and the arts have already been discussed, no further mention will be made here; although they may be constructively developed as units of study.

Some of these additional topics for consideration are:

I. THE WRITTEN WORD

Studying the language of a civilization is one means of better understanding its culture. A knowledge of the development of the written word in China and explanation of some of the pictographs and ideagraphs in Chinese would benefit the students. Kublin in China: Selected Readings has an article on the nature of Chinese writing.

II. THE CHINESE VIEW OF HIS PLACE IN THE WORLD

The Chinese believed in being in tune with nature. Man was to be in harmony with the universal order, not dominate it. Therefore, etiquette and ritual were more important than science. The Chinese, instead of pitting themselves against their environment, generally accepted their fate more passively than other cultures.

III. LIFE IN THE CITIES IN CHINA

From ancient times, China has possessed large cities. By Mongol times China's cities were "lively, mercantile, pleasure-seeking metropolises." There were factories, shops, pushcarts, and peddlers. City life has been the subject of many writers and artists among them Chang-Tse-tuan's "Life Along the River on the Eve of the Ch'ing Ming Festival," a 12th century scroll.

IV. LIFE IN THE COUNTRY

Land was valued in China, but life was difficult for the farmers. A farmer who owned enough land to support his family considered himself favored by heaven. Many desparate peasants became bandits. Customs of inheritance also caused hardship for the rural dweller.

V. THE FAMILY UNIT

The family has been an important social force in China. The Confucian influence on the family relationships such as ancestor worship, place of women, importance of children, characteristics of peasant, scholar-gentry nobility. Duties of family were important.

VI. SPORTS AND RECREATION

The Chinese have been interested in entertainment and recreation. Storytelling, music, dancing, and theater were prominent in court life. Women were allowed to participate in such strenuous sports as polo. Wresting and acrobatics were also popular.

VII. THE CLASS SYSTEM

The Confucian system provided for a class system in which the scholar was highly respected, and peasants were honored (in theory at least) as the producers of food. Artisans or people who produced things ranked third in the system while merchants theoretically ranked last because they contributed nothing but were tolerated as a "necessary evil." Soldiers, priests, slaves, and imperal nobility were outside the Confucian class system.

VIII. MEDICINE

The Chinese were superstitious regarding medicine. Acupuncture was practiced. Surgery was practiced for hundreds of years. The Buddhists in searching for immortality were involved with medicine and favored studying the pulse. Study of medicinal plants also was prevalent by the 6th century. Some of these "discoveries" were not of value as in the West, but many ideas and practices of the ancient Chinese are still highly regarded by physicians today.

AUDIO VISUAL MATERIALS:

Filmstrips: Buddhism; Life Filmstrips

Confucianism and Taoism; Life Filmstrips

Peking: The Forbidden City; Life Filmstrips

China and Her Neighbor: China Past and Present

Slides: China; Roloc Color Slides

Transparencies: Mongol Empire; World Geography Series

Records: The Ruse of the Empty City: A Traditional Peking Opera; Folkways Records

Exotic Music of Ancient China; Lyrichord Discs

Chinese Masterpieces for the Cheng; Lyrichord Discs

China's Instrumental Heritage; Lyrichord Discs

Chinese Drums and Gongs

Chinese Lunar New York Folksongs

Chinese Art Songs